L. Dickson G-6 (1929-47) 1951 MI I Kuwait
Bodleian MS

purposes, as can be seen from the large number of men of eighty years 733
and over who still continue to marry and produce children. Haji Hilal bin Feja'an al Mutairi, the famous Kuwait pearl merchant, married the last of his thirty-two wives at eighty-five, and got two boys and three girls by her. His Majesty King 'Abdul 'Aziz al Sa'ud told Shaikh 'Abdullah al Salim al Subah (according to the latter's statement to me), that the most wonderful experience of his life and that above all things worth living for had always been "To put his lips to the woman's lips, his body on her body and his feet on her feet".

A Badawin bride will show great modesty on "the first night", 734
and will make no effort to uncover her face, head or body. The husband must not ask her to do this, for such an act would be most immodest, and might lay her open to the suspicion in her husband's eyes of previous immoral leanings.

The man's rôle is to plead with her first, and when she refuses, gives a negative shake of her head, or hangs her head in silence, he is entitled to use force, and himself to remove her *burqa* and various parts of her clothes. She does not resent her husband's doing this but she must show proper modesty by pretending to resist with all her might.

A woman who suckles two children of opposite sexes, one her 405
own and the other the child of another, makes those children blood 863
brother and sister. They can never marry each other, and the boy throughout his life can look upon the face of the girl so nursed with him. They have become foster brother and sister. For example, 'Abdullah al Mubarak al Subah is foster brother of the daughter of a Rashaida woman, the wife of one of the shaikh's *feddwis*, by name Abu Hadida. I know both personally, and though 'Abdullah is the son of the late Ruler of Kuwait, he treats the Rashaida girl in true foster-brother fashion, quite charming to see, and often goes in spring to camp with her father and mother, and is on the friendliest of terms with his foster sister.

A woman's breast is known as *daid* (plu. *didd*, dual *daidain*).
A maiden's breast is *nahaid* (two breasts are *nahaidain*).

Lutfa	Se'ada
Lubna	Sebbiha
Mabrua	Sawwa
Marzuka	Shaqiba—('Ajmani) Jemaliha's grand-daughter
Marzuna	
Mubrua	Shebiba
Mufid	Sidda
Munir	Sitta—('Ajmani)
Nasuma	Sukeet
Nasiba	Tufaha
Najiba	Ubeida
Najma	Wadha
Naja	Wasmiyah
Nasiyah	Wasmiyah
Rashda	Zahwa—(Shamiram)

SWADDLING OF BABIES

The birth of a Badawin baby is attended with as little fuss as the birth of a baby-camel. The infant is first and foremost bathed in a female camel's urine. As soon as possible afterwards, its eyes are rubbed over with antimony, to make them strong. All day long the baby is kept wrapped up in swaddling clothes, the arms being folded across the chest and bound there, and the legs tied close together at the knees and ankles. Before being swaddled the baby is laid flat on a square piece of black cloth covered with dry, powdered camel dung (formed into a dust). The baby is then wrapped up, and a little piece of black cloth is wound round its head to be replaced when it is about a month old by a cap which comes right down over both ears.

When the baby is being nursed, it is invariably placed on a circular piece of leather (*nataf*).

When the mother moves about on her various duties, or if cutting brushwood, she carries her baby slung across her back in a leather hammock (*mishâl*)*, the end-thongs of which are either passed round her forehead, or more often over one shoulder, the baby hanging down under her arm for warmth. On the march, the baby and hammock are placed with the mother in the *mahmal* (or woman's litter).

When the child is a few months old it is often slung in one of the

* Only 'Ajmân, Beni Hajir, Beni Khâlid, 'Awâzim, Emâh, Murra, Manâsir, Mawâlig ('Ajmân) do this. Other tribes do not carry babies in leather hammocks.

cradle hangs with its head out. After this age the baby is practically never washed; and it is taken out of its swaddling clothes only at night and then for only short periods.

The idea underlying the swaddling clothes is firstly, to keep the baby quiet, and secondly, to make it grow strong and straight.

The baby is fed at any hour of the day and night, or whenever it cries. It is not immodest for a Badawin woman to feed her baby in

Breast.

the presence of her menfolk, or even of strange men; and I have often seen women to whom I have been talking, open their front garment and bring out a breast to suckle their infant.

BADAWIN NAMES

The Badawin frequently name men and places after parts of the human body. Some of the best-known examples are given below.

Places.

Al Sirra—"The Navel"; a hill near Kuwait.

Al Dibā—"The woman's breasts"; a hill in the Neutral Zone south of Kuwait.

Al Nuhaidain—"The maiden's breasts"; two small twin hills in Kuwait.

Kaabat al Afrī—"The gazelle's nose"; a hill 40 miles north-west of Kuwait.

Dhalā'at al Dhaba—"The Hyena's Mounds"; a group of low hills 25 miles south-west of Kuwait.

Men.

Zib Salmān—"Dog's penis"; cognomen of Khalid al Hithlain, present Shaikh of the 'Ajmān.

Ab 'al Kilab—"Father of Dogs"; cognomen given to Naif al Hithlain, late Shaikh of the 'Ajmān.